

PHILIP MARGETTS is now prepared to forge Mill Irons of every size and description, upon the most reasonable terms. Also Bear, Wolf, and Beaver traps, made to order. In fact everything else that is susceptible of heat, and hammering, from an anchor to a horse shoe nail, not forgetting horse and ox shoeing on the shortest notice.

18-6

Dear Sir:—I had much pleasure in witnessing one of McCormick's reaping machines in operation last week near Farmington, and must say that it surpasses anything I had any idea of in the shape of labor-saving agricultural implements. It cuts the wheat in a handsome manner, scarcely leaving a head for the gleaner; in fact it saves more wheat than it costs for cradling, hence the farmer is absolutely getting his grain cut for nothing, when taking into account the heads left on the ground after cradling.

The machine which is now in operation, I understand, is the property of Messrs. S. W. Richards and Joseph Cain.

July 14, 1856.

ICE will be delivered daily at any house in G. S. L. City for THREE CENTS per pound. Leave your orders in DESERET DRUG STORE.

11.

Segment Horse Power Thrasher and Separator and Allen's Excelsior Patent Fanning mill to clean all kinds of seeds from wheat to the smallest grass seeds.

The undersigned beg leave to inform the citizens of the Territory that they are prepared to enter into engagements with any of the settlements to harvest, thrash and clean their grain with the above named improved machinery on the most reasonable terms.

Farmers will do well to secure the services of the above machinery as economy in Reaping, Thrashing and Cleaning will more than pay the expenses.

No wheat left on the field to glean. Straw thrashed clean, one man less required by the farmer at the thrashing machine, and his grain cleaned ready for the sack without going upon the ground.

For further particulars apply to Wm. Mc-Bride or Rhanaldo Mowry who have charge of the machinery or to

Proprietors.

*The Denver News*, September 24, 1856

Governor Young's large dwelling immediately west of and connected with his office buildings and mansion, is finished; also the cobblestone wall around his garden, except on the east side and the arching of the tastefully pillared gateways. The Governor's barn, 60 feet by 100, and just north of his mansion, is rapidly progressing to a readiness for the roof, under the energetic superintendence of Prest. H. C. Kimball, whose teams have within a short time hauled 500 loads of stone for the walls.

**ENCOURAGE HOME MANUFACTURE—**  
and you save money. The subscriber manu-  
factures matches in the 13th Ward, that give  
double satisfaction—i. e., 80 in a bunch in  
lieu of 40 foreign made.

Considerable allowance made to those that wish to retail throughout the Territory.

All kinds of produce and Lumber, received in exchange at the market price. Let Utah support her own matches, and that will lessen foreign catches.

NEIBAUER &amp; GODBE.

Capt. Edmund Ells-  
ped at the Willow  
of the 25th inst., on  
am Young and Heber  
l. D. H. Wells, and  
arriages, and several  
n horseback, with a  
lawson's company of  
Bands under Capt.  
governor's Office at 9  
meeting and escorting

the party to halt until the hand carts should arrive, and with Prest. Kimball drove on to meet them. Ere long the anxiously expected train came in sight, led by Capt. Ellsworth on foot, and with two aged veterans pulling the front cart, followed by a long line of carts attended by the old, middle aged and young of both sexes.

When opposite the escorting party, a halt was called and their Captain introduced the new comers to Prests. Young and Kimball, which was followed by the joyous greeting of relatives and friends, and an unexpected treat of melons. While thus regaling, Capt. Daniel D. McArthur came up with his handcart company, they having traveled from the east base of the Big Mountain.

From the halt to the Public Square on 2nd West Temple street, the following order was observed, under the supervision of Capt. Clawson:—Lancers; Ladies on horseback; Prest. Young's, Prest. Kimball's and Lieut. Genl. Well's carriages; the Bands; Capts. Ellsworth's and McArthur's companies; Citizens in carriages and on horseback. The line of march was scarcely taken up, before it began to be met by men, women and children on foot, on horses, and in wagons, thronging out to see and welcome the first hand-cart companies; and the numbers rapidly increased until the living tide lined and thronged South Temple street.

carriages were formed in a line facing the line of hand carts; and after a few remarks by Prest. Young, accompanied by his blessing, the spectators and escort retired and the companies pitched their tents, at the end of a walk and pull upwards of 1300 miles.

This journey has been performed with less than the average amount of mortality usually attending ox trains; and all, though somewhat fatigued, stepped out with alacrity to the last, and appeared buoyant and cheerful. They had often traveled 25 and 30 miles in a day, and would have come through in a much shorter time, had they not been obliged to wait upon the slow motion of the oxen attached to the few wagons containing the tents and groceries.

And credit is due to Capt. Ellsworth for having walked the entire distance, thus cheering and encouraging his company by example as well as precept, and the saints with their hand carts, aided by Capts. Ellsworth and McArthur and their Assistants, Elders Oakley, Butler, Crandal and Leonard, and guided and sustained by the Almighty, have preached to the ungodly a sermon louder than the voice of many thunders. And thus has been successfully accomplished a plan, devised by the wisdom and forethought of our President, for rapidly gathering the poor, almost entirely independent of the wealth so closely hoarded beyond their reach.

Herein is exhibited a portion of the "faith and patience of the Saints," but will the world heed the lesson? Only the wise, for the wicked will pass on and be punished.

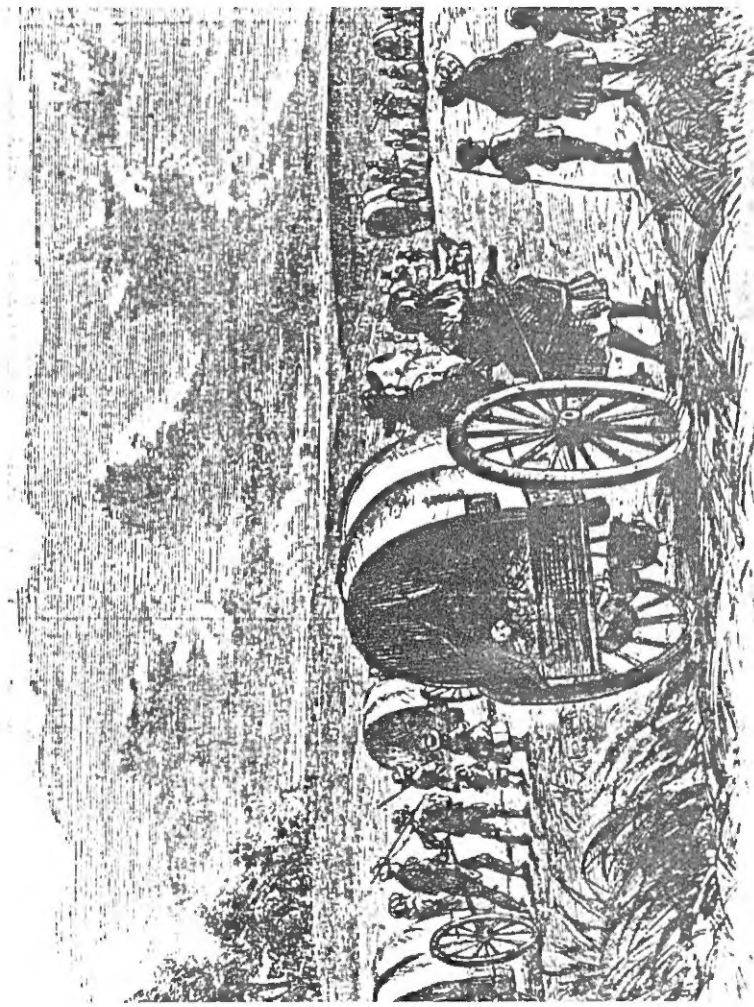
ACCOUNT OF HIS MISSION,

By Elder Edmund Ellsworth, and his Experience in Leading the First Hand-Cart Company from Iowa City to Great Salt Lake City, Bowery, Sept. 28, 1856.

(Reported by G. D. Watt.)

Soon after, a letter came from Prest. Brigham Young, wishing the hand-cart enterprise to commence this season. My heart was in the enterprise, and I showed the Saints that





*Arrival at Fort Bridger was a welcome rest for many weary handcart emigrants.*

if it was a hard journey, they were called upon to pass through; and even should they lay down their bodies in the earth before they arrived in Great Salt Lake City, it was better to do so, keeping the commandment of God in gathering, than to wear out their bodies in the old countries; and so the Saints in that country feel now. . . .

With this kind of a company we came from England to Iowa City, probably a distance from this place of 1300 miles, or upwards. There was our first place of out-fit for the plains; and there I again received my appointment to lead the first company of hand-carts across the plains.

Again, had the making of our hand-carts been directed by the wisdom of our President here, or could the work there have been superintended by men of more experience, with time to have attended strictly to seeing that the carts were made in the best proportions and of good, substantial timber, much labor on the plains might have been avoided; in fact I presume that one third the labor we have had could have been thus saved. Our hand-carts were of a poor description, but they had to be experimented upon, and the experiment made this season has been at our expense. . . .

I regret that there was a wagon in our company, for I realized that wagons had a tendency to destroy the faith of our brethren and sisters; for if they were sick a little they felt that they could get into the wagons.

I am persuaded that if there had been no wagons for such people, there would have been none sick, or weak, but that their faith would have been strong in the name of the Lord. (Voice, that is true.) Consequently I have had to labor with the people incessantly to keep faith in them, to keep them away from the wagons, by showing them that there was honor attached to pulling hand-carts into the valley; by saying, I have walked 1300 miles, old and decrepid as I am, with these crooked legs of mine, and there is honor in that, brethren and sisters, far more than in having to be carried in a wagon to the valleys of the mountains, and thus I believe that I have stimulated those that otherwise would have gone into the wagons. . . .

When we came to the large streams that had to be crossed, such as the Platte, it seemed almost too much for human nature, for men, women, and children to wade through a broad stream nearly two feet deep, and some would tremble at it; but the most, as they were requested, boldly entered and went through freely, not caring for the poor gentile sneaks who were watching them on the banks.

The brethren and sisters felt wonderfully tender of the children, on the commencement of the journey, asking, "What shall we do with them?" and saying that they must get into the wagons. I said let them stick by the hand-carts, and pull off their heavy shoes

so that they can go along light footed, and the journey will be accomplished easily by them; their feet will become tough, and the mothers who will take this course will see the utility of it before the journey is accomplished; but some were so tender of their children that they nearly killed them by keeping on their heavy stockings and shoes.

Their feet became blistered, and they were soon so crippled as not to be able to walk, only with great pain, and when they could not use their shoes any longer they had to take them off, and then their little feet were tender and sore, and altogether unfit to tread on the pebbles and prickly pears scattered on the roads in the latter portion of our journey. If they had been permitted to go barefooted at first, their feet would have been hardened and inured to the journey, and been better prepared for the rough roads in the mountains.

The remarks of Prest. Young, concerning our teams having been a hindrance to us, are verily true; and I believe his suggestions were, at first, to provide a few mule teams to travel in company with the hand-carts for hospital purposes, and also to carry some of the baggage. Had the brethren in the States been able to have accomplished this, I believe that the companies of hand-carts already arrived would have been in some ten or twelve days sooner.

Some of the brethren wrote letters to their wives, immediately after starting in the hand-cart train, but I believe they have all had to bring their letters in their pockets; we have passed the ox teams, and everything that started with us. An ox train started ten days before us and anticipated making as speedy a passage as any such company could do, but we passed it, and it is still back.

Our ox teams started with us in the morning, but they would be from one to three hours behind us in getting into camp at night, besides what we waited for them through the day; and we have generally waited from one to three hours in the middle of the day. . . .

*The Deseret News, October 8, 1856*

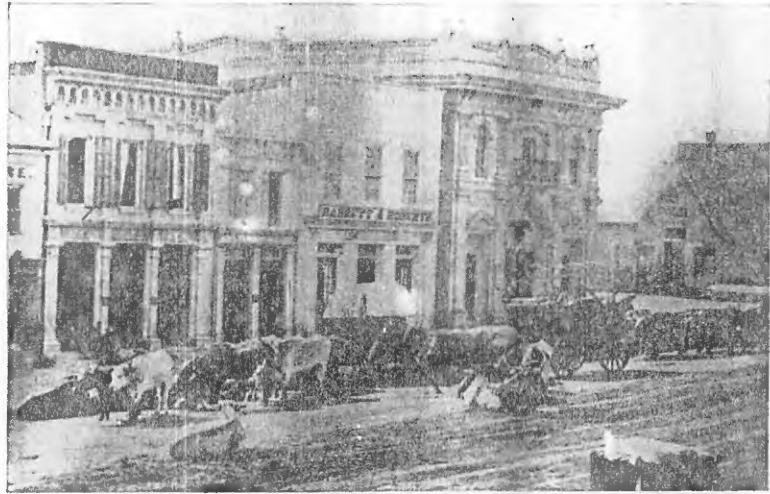
#### THE FIRST DESERET STATE FAIR

Was held in this city on the 2nd, 3d and 4th inst., and was highly creditable to the skill and industry of our infant settlements.

The articles on exhibition filled most of the spacious rooms in the building known as the Deseret Store. In the basement were large squashes, beets, and carrots; various samples of wheat, corn, flour, garden seeds, &c.; garden implements, large hens from Land's End, England, &c.

On the first floor was a beautiful carding machine, made at the Public Works for Gov. Young; a very handsome bridle, saddle, and buckskin suit made for Mr. Howard Livingston, and since taken by him to the States; cut-





MAIN STREET, SALT LAKE CITY, WITH OX TEAMS AT REST



lery; combs; blankets; cloth; quilts; straw hats and bonnets; nails; leather, &c., &c., &c.

On the second floor a table loaded with grapes, peaches, and apples attracted much attention; though it was rather too late in the season for a fair show of grapes and peaches. In this room were also exhibited carpets; furniture; specimens of wood-graining; a small steam engine; egg plants, presented by br. C. H. Oliphant; and numerous other home products. Various articles from India, interesting relics, beautiful paintings and needle work specimens, presented by brs. Woodruff, N. V. Jones, and W. Willes, added much to the interest connected with this department.

On the 2nd, a spirited plowing match came off, in one of the Governor's fields adjacent to the city.

On the 3d, there was a highly creditable exhibition of stock.

This Fair will operate as a great incentive to the development of home resources, by showing the people how much has already been done, and how they can readily do far more and better.

We have been thus brief in our notice of so useful a movement, not wishing to infringe upon the interest of the full report, which we understand is soon to be forthcoming, as also a list of the premiums awarded.

*The L. D. S. Millennium Star*, No. 48, Vol. XVIII, November 29, 1856

(From the *Mormon*.)

Norwalk, Conn., Oct. 20, 1856.

Editor of the *Mormon*.

Dear Sir, . . .

The main difficulty in Utah is this: There are such reports circulated concerning the Mormons, their licentiousness, &c., so that all the rascals, libertines, thieves, and adulterers, that have escaped from prison or the laws of the States, and start for California and Oregon, come by way of Utah. When they arrive there, the first thing they do is to endeavour to carry on their old tricks—but they get disappointed, and soon find the place too hot for them, they get frightened, and having fled away, then appears a long letter about the abominations of the Mormons, or about some one that has been imposed upon, in the columns of some paper in California, from some one of these scoundrel sympathizers at Salt Lake, such as the correspondent of the *New York Herald*.

It is death, by the law of the Mormons, for a man to seduce another's wife or daughter, and several I have been informed have met their fate by committing such deeds. The Mormons believe in plurality of wives, but those who have them must take care of them, support them and their children, and not go after strange women. . . .

They will not suffer their women or daughters to be seduced, neither will they suffer any house of prostitution, so numerous in the cities of the States, to exist there. A libertine or prostitute is looked upon by the Mormons as a curse to society and not fit to live; and woe be unto the man or woman that undertakes to practise iniquity in Utah. They prefer their daughters marrying with those of their own faith; but I know there is but little opposition to their marrying a Gentile, if he be but an honourable man, as in the case of Mr. William Bell, of the firm of Livingston, Kinkead & Co., and also of Captain W. H. Hooper, formerly of the house of Holladay and Warner, at present one of the firm of Hooper, Williams and Co., of Great Salt Lake City. Both married Mormon girls, and, as I understood, with no opposition, Gov. Young performing the ceremony himself in Mr. Hooper's case. . . .

LATE A CITIZEN OF UTAH.

*Journal of Discourses*—1857. Vol. IV.

POLYGAMY.

A Discourse by President Brigham Young, delivered in the Bowery, Great Salt Lake City, August 31, 1856.

It is not the prerogative of the President of the United States to meddle with this matter, and Congress is not allowed, according to the Constitution, to legislate upon it. If Utah was admitted into the Union as a sovereign State, and we chose to introduce slavery here, it is not their prerogative to meddle with it; and even if we treated our slaves in an oppressive manner, it is still none of their business and they ought not to meddle with it.

If we introduce the practice of polygamy it is not their prerogative to meddle with it; if we should all turn to be Roman Catholics to-day, if we all turned to the old Mother Church, it would not be their prerogative, it would not be their business, to meddle with us on that account. If we are Mormons or Methodists, or worship the sun or a white dog, or if we worship a dumb idol, or all turn Shaking Quakers and have no wife, it is not their prerogative to meddle with these affairs, for in so doing they would violate the Constitution. . . .

*Journal of Discourses*—1857. Vol. IV.

Remarks by President Brigham Young, made in the Bowery, Great Salt Lake City, September 28, 1856.

I think it is now proven to a certainty that men, women and children can cross the Plains, from the settlements on the Missouri river to this place on foot, and draw hand-carts, loaded with a good portion of the arti-

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health, it is far healthier to walk than to ride, and better every way for the people. When they get up in the morning, instead of wearying the

women with running through the long grass hunting the oxen, &c., they are there in camp, and if they wish to do any walking, they can

take hold of their little hand-carts and go on about their business. When they come to sandy hills it is then no doubt hard. (Voice,

they can then double teams.) Yes, they can easily double teams, for they are right on hand all the time.

The hand-carts look rather broken up, but if they had been made of good seasoned timber, they would have come in as nice as when they started with them. True, the brethren and

sisters that came in with hand-carts have eaten up their provisions, and some have hired their clothing brought, and they had put little on their carts when they came in. . . .

*Journal of Discourses*—1857. Vol. IV.

Remarks by President Brigham Young, delivered in the Bowery, Great Salt Lake City, October 5, 1856. . . .

I will now give this people the subject and the text for the Elders who may speak today and during the Conference, it is this, on the 5th day of October, 1856, many of our brethren and sisters are on the Plains with hand-

carts, and probably many are now seven hundred miles from this place, and they must be brought here, we must send assistance to them. The text will be—to get them here! I want

the brethren who may speak to understand that their text is the people on the Plains, and the subject matter for this community is to send for them and bring them in before the

winter sets in.

That is my religion; that is the dictation of the Holy Ghost that I possess, it is to save the people. We must bring them in from the Plains, and when we get them here, we will try to keep the same spirit that we have had, and teach them the way of life and salvation; tell them how they can be saved, and how they can save their friends. This is the salvation I am now seeking for, to save our brethren that would be apt to perish, or suffer extremely, if we do not send them assistance.

I shall call upon the Bishops this day, I shall not wait until tomorrow, nor until next day, for sixty good mule teams and twelve

or fifteen wagons. I do not want to send oxen, I want good horses and mules. They are in this Territory, and we must have them; also twelve tons of flour and forty good teamsters,

besides those that drive the teams. This is dividing my text into heads; first, forty good young men who know how to drive teams, to

take charge of the teams that are now managed by men, women, and children who know nothing about driving them; second, sixty or

sixty-five good spans of mules, or horses, with harness, whipple-trees, neck-yokes, stretchers, load chains, &c.; and, thirdly, twenty-four thousand pounds of flour, which we have on

hand. . . .

*Journal of Discourses*—1857. Vol. IV.

A Discourse by Elder Franklin D. Richards, delivered in the Bowery, Great Salt Lake City, Sunday Morning, October 5, 1856.

We have not had much preaching to do to the people in the old countries, to get them started out with hand-carts. There were fifteen or twenty thousand waiting for the next year to roll around, that they may be brought out by the arrangements of the P. E. F. com-

pany. Those who had any objections to this mode of traveling we wanted to wait, and see if the experiment would work well. . . .

The Saints that are now on the Plains, about one thousand with hand-carts, feel that it is late in the season, and they expect to get cold fingers and toes. . . .

We started off the rear company from Florence about the first of September, and the Gentiles came around with their sympathy, and their nonsense, trying to decoy away the

sisters, telling them that it was too late in the season, that the journey would be too much for their constitutions, and if they would wait until next year, themselves would be going to

California, and would take them along more comfortably. . . .

*The Deseret News*, October 29, 1856

KA-NOSH AND TIN-TIC.—Br. D. B. Huntington informs us that Ka-nosh, the Corn

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